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"Devout Observances" is coldly analytic. Devout habits are regarded as the survivals of an archaic scheme of life which has outlived much of its usefulness for the economic conditions of to-day, and are held to involve the same philosophy of life as the sporting, gambling, or athletic habit. The final chapter on "The Higher Learning as an Expression of the Pecuniary Culture" involves many points of view which should receive consideration. The universities are shown to be largely institutions which support the leisure-class scheme of life, for they involve a notable element of conspicuous waste of time and substance; and their archaic propensities for spectacular effect, their championism of the studies which involve high consumption and low industrial efficiency, their hankering after antique symbols as shown in the recent adoption of cap and gown as learned insignia, their trivialities in points of form and ritual, their excessive encouragement of athletic sports, are all emphasised as social reversions to the barbarian stage.

It is to be remembered, however, that the criticism of existing constitutions advanced in Mr. Veblen's work is exclusively the expression of the economic point of view, and that a multitude of considerations may be advanced for the refutation of certain of his main tenets. Society is not exclusively an economic machine for the production of just that quantity of fodder which is necessary to sustain animal existence, and to ensure the perpetuation of the species; if it were, the lowest forms of life would have to be considered the most successful, and the farthest advanced evolutionally. Society is also an engine for life, and it may legitimately subserve the higher aims and ideals of life, which alone make existence tolerable, even when it appears disjointed economically. Yet Mr. Veblen has written a very interesting work and one which will hold the attention of its readers. T. J. McC.

SOLOMON AND SOLOMONIC LITERATURE. By *Moncure Daniel Conway*. Chicago: The Open Court Publishing Co.; London: Kegan Paul, Trench, Trübner, & Co. Pp., 248. Price, \$1.50 (6s.).

This latest production of Mr. Conway's pen may be regarded from both a literary and a scientific point of view as the ripest fruit of his long-continued activity in the realm of comparative mythology; and its reading will be invested for every one with an unfailling and uninterrupted charm, no matter what ground of difference one may have with the peculiar tenets, or with the intellectual and emotional prepossessions, of the author.

"There is a vast Solomon mythology," says Mr. Conway, "in Palestine, Abyssinia, Arabia, Persia, India, and Europe; the myths and legends concerning the traditional Wisest Man are various, and merit a comparative study they have not received." Taking this mythology as his text, he proposes "to study the evolution of the human heart and mind under influences of which a peculiar series is historically associated with Solomon's name." He finds running throughout the whole a bifold evolution. He says:

"While in various parts of Europe 'Solomon's Seal,' survival from his magic

ring, is the token of conjuring and fortune-telling imposters, the knightly Order of Solomon's Seal in Abyssinia has been raised to moral dignity by an emperor (Menelik) who has given European monarchs a lesson in magnanimity and gallantry by presenting to a 'Queen of the South' (Margharita), on her birthday, release of the captives who had invaded his country. While this is the tradition of nobility which has accompanied that of lineal descent from the Wise Man, his name lingers in the rest of Christianity in proverbial connexion with any kind of sagacity, while as a Biblical personality he is virtually suppressed.

"In one line of evolution—whose historic factors have been Jahvism, Pharisaism and Puritanism—Solomon has been made the Adam of a second fall. His Eves gave him the fruit that was pleasant and desirable to make one wise, and he did eat. Jahveh retracts his compliments to Solomon, and makes the naïve admission that the deity itself cannot endow a man with the wisdom that can ensure orthodoxy, or with knowledge impregnable by feminine charms (Nehemiah xiii.); and from that time Solomon disappears from canonical Hebrew books except those ascribed to his own authorship.

"That some writings attributed to Solomon—especially the 'Song of Songs' and 'Koheleth' (Ecclesiastes)—were included in the canon, may be ascribed to a superstitious fear of suppressing utterances of a supernatural wisdom, set as an oracle in the king and never revoked. This view is confirmed and illustrated in several further pages, but it may be added here that the very idolatries and alleged sins of Solomon led to the detachment from his personal self of his divinely-conferred Wisdom, and her personification as something apart from him in various avatars (preserving his glory while disguising his name), an evolution culminating in ideals and creeds that have largely moulded Christendom.

"The two streams of evolution here suggested, one issuing from the wisdom books, the other from the law books, are traceable in their collisions, their periods of parallelism, and their convergence,—where, however, their respective inspirations continue distinguishable, like the waters of the Missouri and the Mississippi after they flow between the same banks."

These two streams of evolution Mr. Conway then proceeds to trace in all their various ramifications in the folk-lore of Ancient and Modern Judaism, Buddhism, and Early and Modern Christianity. It is a fascinating picture that he has unrolled, and one that he has adorned with all his customary literary art,—for more than "a literary critique" his book does not pretend to be. He says: "The studies and experiences of many years have left me without any bias concerning the contents of the Bible, or any belief, ethical or religious, that can be affected by the fate of any scripture under the higher or other criticism. But my interest in Biblical literature has increased with the perception of its composite character ethnically. I believe that I have made a few discoveries in it; and a volume adopted as an educational text-book requires every ray of light which any man feels able to contribute to its interpretation."

The titles of his chapters are as follows: (1) Solomon; (2) The Judgment of Solomon; (3) The Wives of Solomon; (4) Solomon's Idolatry; (5) Solomon and the Satans; (6) Solomon in the Hexateuch; (7) Solomonic Antijahvism; (8) The Book of Proverbs and the Avesta; (9) The Song of Songs; (10) Koheleth (Ecclesiastes); (11) Wisdom (Ecclesiasticus); (12) The Wisdom of Solomon; (13) Epistle to the Hebrews (A Sequel to Sophia Solomontos); (14) Solomon Melchizedek; (15) The Pauline Dehumanisation of Jesus; (16) The Mythological Mantle of Solomon Fallen on Jesus; (17) The Heir of Solomon's Godhead; (18) The Last Solomon.

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ELEMENTARE ARITHMETIK UND ALGEBRA. Von *Dr. Hermann Schubert*. Leipsic: G. J. Göschen. 1899. Pp. 230. M. 2 80.

ALGEBRA. Mit Einschluss der elementaren Zahlentheorie. Von *Dr. Otto Pund*. Leipsic: G. J. Göschen. 1899. Pp. 345. Price, M. 4.40.

ELEMENTE DER STEREOMETRIE. Erster Theil: Die Lehrsätze und Konstruktionen. Von *Prof. Dr. Gustav Holzmüller*. Leipsic: G. J. Göschen. 1899. Pp. 383. Cuts, 282. Price, M. 5.40.

In comprehensiveness, rigor, and practical adaptability to scientific needs, the "Schubert Mathematical Series," issued by the enterprising house of Göschen, of Leipsic, bids fair, from its prospectus, to rival any existing series of text-books. The "Sammlung Schubert" is designed to embrace in a perfectly systematic and unitary fashion the entire province of practical and theoretical mathematical exposition. Some twenty odd volumes have already been announced in all the branches of geometry and analysis, including a history of mathematics by Dr. Robert Haussner, and not omitting treatises on such subjects as Insurance, Probabilities, Theoretical and Applied Mechanics, etc. The presentations are all to be the work of competent authors, and the promise is made that they will in every respect meet the present-day requirements of mathematical research,—a promise which the three volumes listed at the head of this notice have fulfilled.

Dr. Schubert's presentation includes all of elementary arithmetic and algebra, except geometric series, the theory of compound interest, higher arithmetic series, combinations, the binomial theorem, probabilities, continued fractions, indeterminate equations, binomial and cubic equations,—subjects which he has reserved for a forthcoming volume devoted to *Niedere Analysis* or to what we might term Collegiate Algebra, being the analysis strictly necessary for taking up the calculus. Dr. Schubert has performed his task skilfully. It is done in the manner which is well known to those familiar with his other text-books. The exposition is much condensed and restricted entirely to matters involving questions of principle. The chief stress is laid upon operational symbols and laws, and upon the logical and systematic development of the entire system of arithmetic from a few fundamental ideas (association, distribution, etc.). The book is not overloaded with examples, but contains just the adequate number. Historical remarks have been appended.